

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY

AND FREE RELIGIOUS FELLOWSHIP

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"IN OUR TIME"

IT is always difficult to know what is happening to the religious life of a country. Religion is an elusive thing, alive in unexpected quarters, and often expressing itself in a manner not recognized at the time of its life. The Bible is an account, among other things, of the persecution of religion. The religion of the Bible was not recognized as such on the various occasions it was coming into life. Jesus Christ was sentenced to death, according to the accounts of his trial, on the charge of blasphemy. It was the conventional religious representatives who really sentenced him. Few of those who counted in what may be called "the spiritual life" of the time took any notice of Jesus, or probably were even aware of his existence. How wrong the commentators would have been, both optimistic and pessimistic, who undertook during the ministry of Jesus to explain the religious situation of Palestine! They would not have been able to penetrate to its meaning.

Religion and Christian Thinking

The Christian religion was created upon the life and death of Jesus, and upon religious beliefs connected with him, by men entirely unknown in their day and altogether—as these matters are usually judged—by simple ordinary men and women. The New Testament was not written by scholars but by men who, by usual standards, had little capacity to reflect upon, and least of all to record, anything of any importance. The whole magnificent structure of Christian thinking has been built upon the work of these men. It is probable that Christianity has been saved as a religion by the need of Christians always to return to these reflections and records. At one period it was nearly killed by being turned into the religion of learned men. It is the opinion of some well able to judge that when, later, it became the religion of theologians much life was drained from it, and it always returned to real life when the ordinary man breathed his own religious intuitions into it.

It is a sobering thought in all reflections about the social standing of religion that the great universities of the Middle Ages, and consequently the universities of to-day, were created upon what, for the most part, a few artisans remembered round about 70 A.D. And it must be remembered that probably all the compilers and writers of the New Testament never saw Jesus, or immediately came under his influence.

Deceptive Signs

It is probably true that no one knows what is happening to the contemporary religious life of this country. The

outward signs may be entirely deceptive. It would now appear, for instance, that we moderns are entirely wrong about the opinions held of religion in the Victorian era. And if wrong in that matter, how easily to be wrong much nearer home. The Victorian era is usually regarded as one of religious confidence, with brimful churches and a placid life from Sunday to Sunday. The churches may have been full in comparison with to-day, but of confidence and placidity there seems to be much doubt. This, Dr. Elliott-Binns has made demonstrably clear in "English Thought, 1860-1900, The Theological Aspect" (Longmans, 22s.). The Victorians were assailed by religious crises. The study of history, comparative religion, and the texts of the Bible crashed in upon their supposedly stable beliefs. Nothing in our time has probably caused such a spiritual turmoil, in spite of two world wars, as the impact of Darwin's "The Origin of Species" upon the notions the Victorians held of their particular world. Its contention, now a commonplace, was so far outside the range of anything anybody believed that it was opposed, as Dr. Elliott-Binns points out, not merely by the bishops, but by many leading scientists. The Victorians knew what was meant by a "loss of faith", and although that is funny to some people to-day it was not funny for those that endured it.

"Dreadful Night"

Matthew Arnold was intended for the Church; he did not enter it; and his later lament on life in general in "The Scholar Gipsy" reflects fairly accurately the emotions of certain people to-day. Towards the end of the period covered by Dr. Elliott-Binns, that robust optimist, William James, published a book of lectures and essays with the title "The Will To Believe". One of the lectures has the title, "Is Life Worth Living?" It was delivered to the young men of the Y.M.C.A. at Boston. William James quoted a long extract from that appalling poem by James Thomson, "The City of Dreadful Night". Dr. Elliott-Binns quotes a significant verse also. The poem was written in the Victorian era, and the poet thought he was describing the spiritual condition of his time. The time for him, and for many like him, was a "Dreadful Night". It was not, of course, for Browning; but then Browning is remembered, and for good reasons; James Thomson is forgotten but that is not to say that what he described was not felt by many Victorians.

Dr. Elliott-Binns makes the important comment that what is sometimes called an age of faith is often an age of credulity and non-inquiry. It may be added that it often leads to spiritual stagnation. The Victorian age was far

from being stagnant in that sense. Its spiritual life was quickened by inquiry and harsh challenges of all sorts.

Unitarianism

The author gives a liberal and balanced description of the religious thought of the era, and he will help many, who are concerned, by the manner he has gathered his evidence together. But alas! for the theologian-historian. How difficult it is for him to eliminate his own particular preoccupations. Many men, says Dr. Elliott-Binns, "drifted away" from the Church between 1860-1900. "Some form of Unitarianism", he reflects, "might have satisfied them, but they were repelled by its ugliness and provincialism".

How does the author know? It is doubtful whether the slightest evidence exists that the many were repelled in that way. Many of the many might not even have heard of Unitarianism, or if they had heard held the queerest notions about it.

The author himself may think that Unitarianism is ugly and provincial, but to read that into the minds of other people, and then state it as historic fact, is not quite the way of the impartial historian.

(Confer the note in this issue on Martin Armstrong's appreciation of the recent broadcast by Dr. Hall—revealing in many particulars.)

THE NEW ISRAEL

By E. L. Allen

WE were standing on Mount Zion, one of those fractions of Old Jerusalem that still remain in Israeli hands, though barbed wire and yellow notice-boards warn one against approaching too near the frontier. Our guide, a refugee from Vienna who had served five years with the British army, announced that our next visit would be to a museum of remembrance for six million Jews who had perished in Europe. What a museum! "The Chamber of Destruction" it is called, and deservedly so. There are ashes brought from each of the extermination camps, cakes of soap issued to the German army and certified of "pure Jewish fat," yellow badges worn in dishonour, specimens of ghetto currency, and scrolls of the Law dyed with the blood of those who were murdered in the synagogues as they prayed.

A few days earlier, we had driven along the road from Tel Aviv to Jerusalem, to enter Jordan by the Mandelbaum Gate. On our way, we had passed the wreckage of overturned lorries whose drivers had perished in the desperate struggle to keep open the road to Jerusalem. Our driver pointed out a forest of young trees on what had once been the bare hillside. "The Forest of the Martyrs," he called it. When it is completed, six million trees will be growing there, one for each victim of Nazi tyranny. Yes, and each section of the forest will bear the name of one of those communities that suffered, many of them obliterated by the horrors of those years.

So the blood of Europe's martyrs is the seed of life in a new land. So even so grim a disaster as that which brought the Jewry of a continent to the verge of destruction can be made the occasion for an enterprise of redemption, restoring the hills of Palestine as they were before Greek and Turkish misrule stripped them bare. But what of more recent disasters? The Hebrew University on Mount Scopus was the pride of the Jewish race throughout the world; even the anti-Zionist paid homage to its learning and scientific reputation. To-day it is an Israeli enclave within Jordan, to be visited once a week by a convoy under U.N. protection. Its teachers and students must find accommodation elsewhere, in odd buildings in the New City.

On the day we re-entered Israel from Jordan, Professor Norman Bentwich and his wife met us over lunch at the Israel Touring Club. When we set out afterwards for Tel Aviv, we found a seat for him in our coach, till we all got out at the site of the new University buildings. On a plot of land outside Jerusalem, laboratories and lecture rooms are rising one by one; and, nearest to the road, in defiance of merely utilitarian considerations, a planetarium rises, already nearly completed. "The University has been taken from us; we will build another and better in its place!" That is typical of the spirit by which the new Israel is animated.

Those who have seen the film "Hill 24," with its vivid scenes of what is called in Israel the war of independence, will remember how it closes. Just when you expect to see on the screen a conventional "The End," you see instead a bold and challenging "The Beginning". So it is wherever one goes in this amazing land, whose prosperity rests on the will to accept and redeem the worst tragedies of modern times. Everywhere men say by their actions: "We have no time for tears over the past, none for wishful thinking. We accept it in all its horror, as the only way by which it can be transmuted into good in the present and made to serve the future we are resolved to create." For such a people, tragedy becomes a source of power, and disaster a new obstacle that must somehow be surmounted.

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The visitor to Tel Aviv is reminded at one moment of Paris, at another of New York, and at a third of Tangier or Algiers. If, knowing no Hebrew, he addresses a passer-by in English, may be answered in German, or *vice versa*. Noise, industry, wealth, luxury even—he will soon have a surfeit of these. Let him go to a *kibbutz*, and he will find himself in an environment as active and as cheerful, but by comparison austere in the extreme. Austere, I mean, in the ideals that are accepted and served there; the bright dresses of the women and children, the gardens, and the birds in the trees show that self-denial may be sheer delight, and is to these people.

Men and women work together in the fields at tasks assigned to them by an elected committee. The needs of each individual are met from the common store and it is for the community that he works. There is little private property (originally none was allowed), and no money except for a nominal monthly allowance. Children live in charming little houses with nurses and teachers, and are brought up communally. But after work-hours, on sabbaths, and on holidays the family is reunited. The whole thing is voluntary, and no one is admitted to membership except after a year's probation. It was an economic instrument forged in earlier days to attempt and achieve the impossible, but to-day seventy-five thousand men and women have freely chosen this style of life. They are to modern Israel what the medieval monks were at their best, an example and a challenge to society as a whole.

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One day, while in Jordan, we visited Nablus and looked in at the synagogue of the Samaritans. Their high priest, who claims descent from Aaron, brought out for us the most treasured possession of his community, a scroll of the Law written on skin and said to be three thousand years old. To-day, there are fewer than two hundred to maintain the ancient faith. Nevertheless, they cling to their belief that they are the chosen people and Gerizim the heaven-appointed place of worship, and each year at Passover they sacrifice with the ancient ritual. Before we left, by a piece of adroit salesmanship, the high priest had persuaded all of us to contribute towards the maintenance of a school in which young Samaritans are brought up in the ancestral tradition.

How much longer, one wonders, will this tiny group maintain itself? When one looks objectively on the whole story of Jew and Samaritan, one begins to suspect that perhaps the Samaritans are right, that Gerizim rather than the Canaanite rock-altar on Mount Moriah was meant to be the rallying-

place for the tribes and the centre of worship. Why then is the Samaritan at the point of death to-day and the Jew more vital and creative than ever, though he has had a hundred disasters for every one the other has endured? Is it perhaps the impact of the disasters that has made the difference? If the Jew had been left undisturbed on his own land, what would have been his position to-day? He has risen to the challenge of defeat, exile, and persecution. What he has suffered has made him great.

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What of the political situation in Palestine to-day? In Israel there is tension everywhere. Military service is now three-and-a-half years for men, while for some time women also have been conscripted. The municipalities of Tel Aviv and Haifa are considering plans for air-raid shelters and organizing civil defence. Along the frontier, every settlement is so constructed that each house in it can serve as a fortress, and orders have been given to defend to the death. Across the frontier, refugees rot and agitate in their camps in Jordan and the Gaza strip. There is the fear that Israel may strike before the Arab states have been armed from Russia; there is fear that Nasser may make a bid for leadership of the Arab world by marching against the common enemy.

No one can prophesy; it is sufficient to say that there are two schools of thought in Israel. One, headed by the ageing but vigorous Prime Minister, wants peace by the maintenance of Israel's rights in every detail. These men argue that only swift retaliation can prevent the piece-meal aggression of the Arab armies from developing into open war. The other, with the Foreign Minister at the head, wants peace by a negotiated settlement. He has offered Jordan a free port in Haifa and land communications with Egypt, while Egypt similarly may have a land route to Syria, and for the refugees there is to be compensatory payment. Israel can scarcely offer more without endangering her survival.

COMMENT

Anglicanism and Segregation

CANON L. T. Collins of St. Paul's seems to be making a name for himself by preaching sermons dealing with public questions in their relation to religion. A week ago he trounced his own Church for identifying itself, as an established Church, too closely with the State. Last Sunday he spoke about the Bantu Education Act in South Africa, which he regarded as an evil act and a vicious denial of Christian freedom. In spite of that, he said, many people in the churches continued to soft-pedal their opposition. That was partly due to the failure of the churches here to send money to help them to keep open private schools and colleges.

"It is also due in part—let us not mince matters—to a desire of churchmen to eat their cake and have it. They want to be true to the Gospel they proclaim; so they protest. They also want to keep up the pretence of unity with the Dutch Reformed Church and to hold that Church within the World Council of Churches; so they soft-pedal."

The Council of Churches believes in the Trinity and therefore keeps Unitarians out. To an outsider it would seem just as real a test of the Christian faith (to put it at its lowest) to treat men as brothers. Yet the only church in South Africa, run by whites, which is open to coloured people is the Unitarian Church. The World Council of Churches seems to put too strong a premium on creed; after all, that was not one of Jesus's tests.

Ferment Among Spanish Youth

Three weeks ago the Rector of the University of Madrid was received by General Franco, with whom he left a copy of his pamphlet *State of Mind of University Youth*. In this the Rector states that college youths are quick to reflect the state of public opinion, either "latent in the society to which they belong" or "privately expressed"; and each day sees them

drawing nearer to real revolt. He listed the "unsatisfactory behaviour" of the Spanish ruling classes and their resultant loss of prestige, social inequality, and "stifling" censorship as some of the causes for student unrest. As a reaction, Spanish youth is becoming increasingly susceptible to the attractions of other political systems, especially those that "offer social justice and real participation in public life and the widening of the professional horizon, which is to-day so limited for the majority of the youth." The pamphlet rounds out the results of a poll taken last year among the students, which showed that the majority were hostile to the régime. Its argument is all the more powerful because the Rector holds that Franco saved Spain from the dangers of Communism; but all the same the pamphlet is a brave one.

Population Control

One by one the nations that are suffering over-population are beginning to realize that if poverty and hunger are to be beaten, the birth-rate must fall, whether that be done by voluntary or by artificial means. At the 1954 Rome Conference on Population the Rumanian delegates said that population problems need not occur under Communist methods of economic development; but China, not having the huge underdeveloped reserves of land that Russia possesses, has been forced to see that nothing will come of the best economic plans unless the pressure of population is relieved by a lowering of the birth-rate. India, of all countries, now has birth-control clinics and policies directed towards educating illiterate, superstitious and poverty-stricken people about the need and use of such measures.

The seriousness of the situation is shown by the fact, pointed out by an Indian speaker, that the people at whom the movement should be directed are all but unaware of their abject poverty and of the need for birth-control, and, indeed, to most of them another baby costs less and means less apparent trouble than would any known measures designed to prevent its coming. In Japan, the one-and-a-half million births annually are considerably outnumbered by the abortions practised often under industrial insurance schemes; but it should not be necessary that the mother should run such risks. It might however be wrong to count on the birth-rate falling as literacy and economic welfare rise, for the United States has one of the highest birth-rates in the world.

The latest country to have birth-control clinics is Italy, where one was to open last week. No doubt it will be challenged by the Church, but a new attitude on such matters is making itself felt.

Cars on the Road

A recent motor accident near this town has caused a good deal of discussion. A skilled and public-spirited doctor was killed as the result of his car hitting a bank at a high speed and then somersaulting on to him. The cause of the tragedy seems to have been driving at too high a speed. Evidence was given at the inquest that the braking was in a very bad condition, the footbrake pedal going down to the floor-boards with no resistance. There was about four inches of play in the steering.

This accident points the lesson drawn from a perusal of the Ministry of Transport's statement on results recorded at the vehicle testing station at Hendon. It appears that the great majority of cars are on the road in spite of defects in important directions. Of the 6,393 vehicles examined, 5,322 were found to require attention to headlights, footbrakes, steering or tyres. Many of the drivers were found to have had no suspicion that their cars were unroadworthy; several of the cars had brakes which, when tested, failed altogether. The situation is so bad, that the Government have provisionally accepted an opposition clause to the Road Traffic Bill to secure that vehicles over ten years of age shall not be used without certificates of efficiency under tests. Such a provision is called for; the wonder is that accidents with old cars are not even more numerous than they are.

Continued.

THE GENERAL ASSEMBLY VI.

International and Overseas Work

(This is the sixth article in the description of the work of the General Assembly.)

THE Assembly is one of the member groups of the International Association for Liberal Christianity and Religious Freedom, more commonly known by the initials I.A.R.F. On the Executive of this body sits a member of the Assembly, usually the Secretary. Every three years a Congress is held in one of the member countries and last year this was held in Belfast under the auspices of the Nonsubscribing Presbyterian Church of Ireland, which while being a member of the Assembly is also a church in its own right with a long and worthy history. The Executive meets annually in a member country and at the same time a small regional conference is usually held with a view to assisting that member group or commemorating some important event, such as the 400th anniversary of the burning of Servetus and the issue of Castello's treatise on the treatment of heretics with which began the story of religious toleration.

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The I.A.R.F. issues a message through its President which is read on International Sunday, and some congregations take a collection for the work of the Association. Individual members are enrolled at a cost of 10s. p.a. through the Rev. Kenneth Twinn. These members receive the quarterly News Digest of the Association and news of conferences and congresses. There has just been published "The I.A.R.F., its Vision and Work" which sets forth in a series of articles contributed by scholars of international repute amongst us, the meaning and purpose of this great association of religious liberals.

Through the I.A.R.F. as well as through its own General Purposes Committee the Assembly is linked to fellow religious liberals all over the world. It is, however, through its General Purposes Committee that all the international and overseas work with the exception of annual grants, is done. This work is varied. Grants are made to enable *The Inquirer* and *Faith and Freedom* to be sent free to certain libraries, theological schools and individual ministers in the Commonwealth and foreign countries. It is interesting to note that these publications go behind the Iron Curtain and are gratefully received. Grants towards stipends are made in several cases, and towards the passages of ministers and their families to the Commonwealth countries where the inviting congregation is unable to meet the whole cost itself. This Committee is responsible for Miss Barr's excellent work in the Khasi Hills paying her stipend and assisting with capital expenditure on the Kharang Centre, where this is not covered by help from the Canadian Unitarian Service Committee which is generously meeting the expenses of a resident midwife.

All Commonwealth ministers receive Lindsay Press publications free. Recently a scheme was inaugurated under which a representative of the Assembly is to visit the Australasian churches and Cape Town once every seven years, and the Canadian Churches every five years. Towards the cost of these schemes the churches in these countries themselves set aside a small sum each year and the Assembly makes up the cost from its own funds. As a preliminary the Rev. E. G. Lee, who was a guest of the American Unitarian Association, took in some of the Canadian Churches in 1954, and Mrs. Nightingale who was visiting relatives, went to all the Australian churches in 1954-55. Five years ago when Miss Barr was returning from this country to India she visited the Australasian Churches. In this way it is hoped to strengthen the ties between these outposts and the Assembly.

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The relations with the American Unitarian Association, which have always been most cordial, are the concern of the

General Purposes Committee. And it is this committee which gives formal approval to any minister in this country who is making an exchange of pulpits with an American minister. The A.U.A. Department of the Ministry on its side gives a similar approval to the American minister: this acts as a safeguard to both the British and American Churches concerned in the exchange. Unfortunately, no financial help can be made available to facilitate these exchanges, which undoubtedly do much to foster greater friendship and through the exchange of ideas to broaden the outlook of all concerned in them. Every summer a number of American ministers visit this country and the Assembly through its secretary usually manages to place them in a number of pulpits for an occasional service. The number of such services arranged has increased recently and always appreciative letters are received from the congregations and the ministers concerned. Modest fees are paid, modest by American standards, and hospitality is provided, and congregations wishing to avail themselves of such services should write to the Secretary of the Assembly in the early part of the year giving specific dates.

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Because of the circumstances of our time which are too well known to need recital here it is unfortunately not possible to speak of close co-operation with our brethren behind the Iron Curtain in such old Unitarian communities as those of Hungary and Rumania, and in the more modern church in Czechoslovakia, but contact is still maintained and we may all hope that freer and more frequent association will be possible in the future with exchanges of visits. The liberal voice is sorely needed in our world to-day and through its international connections the Assembly plays its part in ensuring that that voice is not silent.

A CRITIC'S NOTEBOOK

By E. W. Martin

ANY work by John Cowper Powys, the extraordinary genius who created such works as *Wolf Solent* and *A Glastonbury Romance* must attract wide interest. He has written a new introduction for a revised edition of *Visions and Revisions* (Macdonald, 15s.) a work first published many years ago.

Looking back at the great figures in literature, Mr. Powys does not find that his visions have undergone any drastic change. Indeed he has, at the age of eighty, as much vitality and intellectual agility as he had at forty. He calls this book a "devotional Litany to my favourite authors" and his range is extremely wide, including such authors as Rabelais, Dante, Shakespeare, Milton, Charles Lamb, Shelley, Keats, Nietzsche, Hardy and Dostoevsky.

Powys is himself one of the giants of contemporary literature. He does not shine as a stylist; he lacks the love of words and the respect for form which distinguished his brother Llewelyn, but he possesses a far greater vision of man and the universe than any such devotee of Stevensonian mannerisms.

His attitude to criticism is romantic and some of his judgments may seem to be little more than idiosyncrasies; but in every one of these essays there is rewarding matter. Powys says that his own writing life in its beginnings was linked with that of Hardy and that poetical principle which "throws our special private grief back a little, not erasing it of course, but in the world-old mystery of an imaginative Secular Man, in a sense redeeming it".

He sees Hardy as a poet before and after he used his "architectural and sculptural eye" to depict the individual in conflict with godless space. There are two spirits in Hardy, the one successful and tender, the other bleak and malign. Powys writes with a ripe wisdom and from the depths of a great tolerance; and there is no doubt that he does justice

in himself a creative will and passion which gives him the indisputable right to comment upon the great creative minds of the past. The fact that he did this a long time ago should not blind us to the fact that what he said then has kept its value.

The power of psychology to help and guide the human soul is now established, and this is mainly due to the work of the great psychologist, C. G. Jung. In a book that analyses in simple terms his theories—*Individuation, A Study of the Depth-Psychology of Jung* (Hollis and Carter, 21s.)—Josef Goldbrunner extends considerably our knowledge of the basic aims.

Jung recognized the reality of the inner world of the psyche and the process which leads to a building up of the personality is known as Individuation. Jung says that the individual's true nature is masked by what he calls a "persona," which is a complicated relationship between the individual and society. Any development of the self calls for effort and the goal or centre is the "God within us".

Goldbrunner asks whether Jung "degrades God into a spiritual fact," and his answer would appear to be that he does accept God as spiritual fact which is in no sense a degradation, for without that fact there could be no cure for any neurosis. This is a book to read only in conjunction with Jung's own works, which are becoming available in this country.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three or four hundred words in length.

The Scientists

Sir,—I do not find Mr. Tarrant's reply very convincing. As he ignored my references to Tyrell and Rhine, I should like to quote these words written by Tyrell after many years of investigation into psychic phenomena: "The major part of the scientific world does not wish to examine the evidence but endeavours only to evade and escape from it . . . and this impulse is shared generally by educated people in the west." Freud, who was honest enough to admit the existence of telepathy in the end, admitted that he had delayed doing so for ten years "for fear of our scientific world-view being menaced by it." In other words, as one of our ministers suggested recently, there is an orthodoxy of science, and only the greatest minds can rise into the clear air above it. This is the real background to the celebrated broadcast of Margaret Knight.

It is of immense importance to Unitarians that we should be fully aware of the subtle, pervasive pull of this orthodoxy on all our feeling and thinking. It is not merely irrational forms of belief that are menaced, as Tarrant suggests. Science has tried, with considerable success, to explain the Universe without God and man without a soul. This fact alone is probably the greatest single cause of modern materialism. I asked a rather successful surgeon recently whether he believed in an immortal soul, and he replied, rather amused, "Of course not. Where is it? Surely no one believes in that sort of thing these days?"

Such views are those of an influential if unofficial orthodoxy, and are often no more the result of an arduous quest after truth than are the opinions of the average life-long Catholic. But the danger is that many people think they are.—Yours,

Hove.

E. A. Maria.

Hibbert House in Cyprus

Sir,—Since my article on the present work of Hibbert House appeared in *The Inquirer*, I have had several kind offers of help, especially in the matter of sending books to our lending library on the Nicosia R.A.F. Station.

With these I have had more than one inquiry regarding the best methods of mailing parcels to us, and it has been suggested that a letter in your column would best broadcast the information desired.

May I, therefore ask your aid, Sir, in this matter?

There are three channels of postal service to a military address in the Middle East. (i) Sea. (ii) Surface—i.e., land and sea. (iii) Air. The first is the slowest and cheapest. The third is the dearest and quickest. The second falls between, both in speed and cost.

The Army Post Office furnishes the following further information regarding rates.

- (i) Sea Route: Up to 3 lb., 1s. 3d.; 3 lb. to 7 lb., 2s. 3d.; 7 lb. to 11 lb., 3s. 6d.; 11 lb. to 22 lb. (maximum), 5s. 6d.
- (ii) Surface Route: 1 oz., 1½d.; every additional oz., 1d.; maximum 4 lb.
- (iii) Air Parcel: 2s. 9d. per ½ lb.; maximum, 22 lb.
- (iv) Air Letter: 2½d. for 1st oz. if the special Services' Air Letter form, obtainable at all Post Offices, is used. Otherwise 6d. per 1st oz., and 6d. for every ½ oz. in addition. Maximum 1 lb.

For larger consignments freight rates come into force.

Finally, may I advise readers of *The Inquirer* that the correct form of address for communications directed to Hibbert House, Nicosia, is now not "R.A.F. Station, Nicosia, M.E.A.F. 3," but "R.A.F. Station, Nicosia, B.F.P.O. 53" (which, being interpreted, means "British Forces Post Office 53"). In this address, the word "Cyprus" should not appear, because this tends to divert letters and packages to the civilian Post Office, and so cause delay.

Thanking you, Sir, and all friends for kind interest in our work, which as a result of the difficult times through which we are now passing in Cyprus was never under so great a pressure of demand.—Yours,

Griffiths J. Sparham.

THE INQUIRER

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Ministerial Change

The Rev. A. D. Williams, of Derby, has accepted an invitation to become the minister at the Stockton-on-Tees Church. He begins his new ministry on April 1.

Dr. Alfred Hall's Broadcast

The following note by Martin Armstrong on Dr. Hall's recent Third Programme Broadcast, appeared in *The Listener* of February 26.

"It was largely in my role of critic that I marked 'James Martineau (1805-1900): a Third Programme talk by Alfred Hall, D.D., as one of the items for my listening last week, although the more than usual copious note under the announcement in *Radio Times* suggested that I might find it interesting on my own account. But for that note I might have avoided the talk because, for reasons I cannot fathom, the names of James Martineau and his sister Harriet were very familiar to me and were linked, although I hadn't read a word of their writings, with a vague feeling of repulsion. How strange! Perhaps in my childhood I overheard a disapproving remark about them or, after I had begun to read, some mention of them in a book had set me against them. Whatever the cause, this slight prejudice continued until last week when it was abolished by Dr. Hall's extraordinarily interesting talk on James Martineau's conception of the relation between philosophy and religion. In his youth Martineau was apprenticed to a civil engineer and during this period he became deeply interested in science; but finding science insufficient as an explanation of the cause of life he turned to moral and metaphysical speculations and at twenty-two he became a Unitarian minister.

"Martineau held that the material universe shows the divine will in action and that there is only one universal moral order. The law of right, he said, is as universal as the law of gravitation, and conscience is the mandate of a perfect will. As expounded by Dr. Hall Martineau's philosophy seems to provide an sound intellectual basis for religious faith as it is possible to suppose."

Aberllyn: A few months ago Mr. Alfred Webster relinquished the presidency of Oxford Street Unitarian Church after having held office in one form or another in the Church and Sunday School for nearly 60 years.

On Tuesday January 17 Mr. Webster was 85 and to celebrate his birthday gave a party at the school. There were games, dancing and musical items. A birthday cake was presented by Mr. and Mrs. T. A. Webster, their son and daughter, daughter-in-law and grandchild.

The Rev. J. K. Murren, of Liverpool, a former minister at Oxford Street was present and gave a short address extending congratulations to Mr. Webster on his birthday and speaking of the high quality of his leadership over many years.

Halifax: On Sunday evening, January 8, members of Broadway Avenue, Bradford, presented a Religious Pageant, "Three Cities," in Northgate-End Chapel, Halifax. It was a moving and beautiful service, and a great achievement to bring such an ambitious project, with a cast of over 40, to a neighbouring congregation.

It was also an experiment in the closer and wider fellowship between district congregations, which, in these days of struggling churches, helps to build up our faith and renews our strength.

At Broadway the production of a Christmas Pageant is now a hardy Annual. Mr. Tom Blythe, creator and producer of these lovely and inspiring services, has now 16 Pageants to his credit. He thinks of them as Church Community affairs, young and old taking part, and rehearsals begin in October of each year. They take the place of the Annual Pantomime, so beloved in many Northern churches, and make the distinctly religious approach to Christmas.

It was a great joy to hear such beautiful singing, and to see such skilful and artistic use of rhythm and timing in the movements of the players. There were three EPISODES: 1, BETHLEHEM. 2, ATHENS: Temple of Diana, Hill of Mars. 3, ROME: Trials of Early Christians, and an EPILOGUE: The City of God.

The Hibbert Journal

The *Hibbert Journal* is always noteworthy for the variety of its contents, and the issue for January, 1956, is no exception to this rule. Of especial importance, perhaps, are the two articles which attempt to make the "denying" theories of Rudolph Bultmann more comprehensible to the ordinary reader—"The Interpretation of Religion and Mythology," by Professor C. Kerenyi of the University of Bonn and "Scripture" and Functions of Myth," by the Rev. James Stewart. Liberal Christians have, perhaps, not paid as much attention to Bultmann's ideas as they should, and everything which helps to make the work of this important twentieth-century thinker more widely known is to be welcomed. A third article—Dr. Paul Winter's "Reflections on Bultmann's Commentary on John"—though more limited in its scope, may be taken as a kind of footnote to the other two.

The other articles, while not, perhaps, as permanent in their interest as these, are still of value, especially the Rev. Dr. Dillstone's thoughtful "The Christian Doctrine of Man and Modern Psychological Theories," which faces many questions which churchmen are often inclined to side-step, and Professor Philip Leon's discussion of Moral Rearmament.

The *Hibbert Journal* is sometimes quite wrongly described as a purely "high-brow" journal, written by a few university dons for other university dons to read. This is misleading and unfair.

No one who really wants to keep in touch with the best of contemporary thought can afford to omit the *Journal* from his reading list; and even though he may perhaps sometimes find himself a little out of his depth, it is always good (to mix the metaphor) for a serious reader to aim at a target a little higher than he thinks himself capable of reaching.

J.R.

WHAT THE BIBLE SAYS

"ONE FOR YOU, MR. DEVIL"

By G. Randall Jones

WHEN I was a small boy, brought up in a Baptist Sunday School, one of my favourite hymns was the one which began: "Fight the good fight with all thy might: Christ is thy strength and Christ thy right". I don't remember how I

understood the part about "Christ is thy strength and Christ thy right"—a notion which is rather beyond the comprehension of a small boy. But the other part of the hymn was quite easy to understand. "Fight the good fight"—yes, any boy with red blood in his veins will respond to the appeal of those words.

As he grows older, the appeal becomes more spiritualized. But life is still a fight. Good and Evil are struggling for the mastery. The happy warrior is he who enlists on the side of Truth and Righteousness—he who struggles to overcome the evil outside himself and inside himself.

St. Paul, writing to Timothy, and looking back over the course of his life, sums up his experiences in the challenging words: "I have fought the good fight". A very large part of the Bible is made up of the records of men like St. Paul—bonny fighters who fought a good fight and kept the faith and won the victory.

Some people go to the Bible for an explanation of how evil came into the world. That is a big problem, about which philosophers and theologians have argued for centuries, and are still arguing. I do not think that a clear and convincing explanation of the origin of Evil is to be found in the Bible. What can be found there is a clear and simple affirmation of the fact that life is a fight, and that our business is to engage in it, overcoming evil with good.

★

Fundamentalists, pinned down to a literal interpretation of the Bible, have arrived at some definite conclusions. A little girl, brought up in a fundamentalist home, was standing alone in a room, gazing with longing eyes at a dish on the table—a dish filled with big rosy apples. Suddenly she ran to the table, snatched up two of the finest apples, and was off out of the room with her booty. A few minutes later, however, she was back in the room with the apples still in her hand. She crept up to the table, looking steadily away from it the whole time. Groping with her little hands till she found the dish, she replaced the two apples. Then she fled in triumph, exclaiming: "One for you, Mr. Devil".

The Devil was a real figure to the little girl, and I do not feel that her notion was altogether absurd. I think there is much to be said for a suggestion put forward by Aldous Huxley: "If, in the psychic universe, there should be other and more than human consciousness obsessed by thoughts of evil and egotism and rebellion, this would account, perhaps, for some of the quite extravagant and improbable wickedness of human behaviour" (*The Perennial Philosophy*, p. 37). But there is a vast difference between Aldous Huxley's tentative suggestion and the belief in a literal personal Devil, called Satan. I regard Satan as a figure in mythology, like Santa Claus—only, of course, Santa Claus is good, and Satan is bad.

★

For my part, therefore, I am not disposed to look down from a summit of intellectual superiority on the little girl who says "One for you, Mr. Devil". I think she is taking too literally what was intended to be taken symbolically, and that her theology is inadequate. The important point, however, is that she recognized that life is a fight, and that she is involved in it.

There are people who tell us that Evil is not real—it is only an appearance, they say. Their argument is that just as darkness is only the absence of light, so what we call evil is only the absence of goodness—not a real and positive thing in itself, but only the blank left when the real and positive thing, goodness, is not there. Thus they dismiss pain, sickness, disease, and even death as unsubstantial unrealities, having no existence apart from the mind that gives them the appearance of reality. This argument is too subtle for me.

I prefer the suggestion made by Shakespeare, when he wrote: "There is some soul of goodness in things evil, would men observingly distil it out". Shakespeare does not say that

good comes but of evil; what he says is that good can come out of evil if we set to work to make it come out. Thus Shakespeare supplements, though he does not contradict, the teaching of Biblical writers like St. Paul—only Shakespeare uses the metaphor of the chemist, distilling; whilst St. Paul (e.g., in Eph. vi, 10-17) uses the more primitive metaphor of the warrior, fighting.

We are warriors on the battlefield of life, sent here to overcome the evil, even as the little girl, with her "One for you, Mr. Devil," overcame it. We can improve on her theology, but not on her religion. She fought a good fight, and she won. Her religion enabled her to win.

Theology is not unimportant, but religion is all-important. We can make contact with God without being able to give a full explanation of how the contact is made, just as we can tune in a wireless set without knowing how the wireless waves come through the air. Prayer, which is one of the methods whereby we make contact with God, enables us to draw upon a Strength which is not our own. In that Strength the heroes of the Bible fought their good fight. The record of their victories remains to inspire us to fight as they fought, and to win as they won.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 26, 1956

ARMIDALE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ARNcliffe, Unitarian Church, Sharn Road, 11 and 6, Rev. GORDON BEVERLEY
ARNcliffe, New Street Meeting House, 11, Mr. INGHAM NICHOLAS
ALTHURTON, Durham Road Chapel, 11 and 6, Rev. ARTHUR W. VALLANCE
ANDWORTH, Unitarian Church, Kewley Road, 11 and 6, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BALF, Trim Street Chapel, Unitarian, 6.30, Mr. J. W. NICHOLSON
BALF, All Saints, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BALF, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLAGHAN
BELLINGHAM, (Dr. Severnside), Unitarian Church, 11, Rev. JOHN KIRBY
BELLINGHAM, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Southborough Road, 6.30, Mr. D. PATTERSON
BIRKENHEAD, Church of Messiah Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRKENHEAD, Wesleyan Road Church, and Hunt Street Mission, Small Heath, 6.30, Rev. RONALD McILVINEY
BLACKBURN, North Street, 10.45 and 6.30, Rev. J. H. FURNESS
BLACKBURN, South Street, Lytham Road, 11 and 6.30, Mr. E. A. WHITE
BOLTON, Brook Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOLTON (LINC.), Unitarian Chapel, Spring Lane, 6.30, Rev. HENRY HALL
BURNINGWORTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REEDER
BRADFORD, Broadway Church, 7, Broadway Dramatic Society
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRADFORD, Christ Church, Doughty Street, 3, Stanley School, 6.30, Rev. W. H. CORDELL
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Centre Church Unitarian, New Road, 11, Mr. S. R. MARTIN, 6.30, Rev. JOHN RYLAND
BRIGHTON, Lewis's Head Meeting, 6.30, Rev. A. H. BRYLES
BRIGHTON, Oakfield Road, 11, Rev. A. H. BRYLES, 6.30, Mr. R. L. NICHOLSON
BURLEY, Unitarian Church, Trafalgar Square, 3, Rev. W. HILL WARDEN
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYAN
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CANTON, The West Grove Unitarian Church, 11 and 6.30, Mr. Rev. JAMES
CARLEIGH, Unitarian Church, Laine Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Mr. P. WALKER
CHATHAM, Bayfield Unitarian Church, Royal Walls, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA TIGHE
CHICHESTER, Matthew Henry's Chapel Trinity Street, 11.15, No Service, 6.30, Mr. E. E. LLOYD
CHICHESTER, Elder Yard Church, 10.45 and 6.30, Rev. EDGAR SHAW
CHICHESTER, Chapel, Ashurst, 10.45 and 6.30, Rev. KENNETH TOWN
CHICHESTER, St. Paul's, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEHEAD
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALAN WILLIAMS
COVENTRY, Free Christian Church, Beach Street, 6.30, Supply
COVENTRY, Unitarian Church, Horsegate Street, 11 and 6.30, Mrs. M. R. DICKIN
COVENTRY, Free Christian Church, Walkley Road, 11, Rev. J. P. CHOLE (also 6.30, in Sunday in the month)
DEAN RUPE, 10.45, Rev. A. B. DOWNING, 6.30, Rev. A. B. DOWNING
DEAN RUPE, St. John's Church, 11 Children's Chapel, 6.30, Rev. F. COTTER
DEAN RUPE, Prior Gate Unitarian Chapel, 6.30, Rev. A. D. WILSON
DEAN RUPE, Old Meeting House, 10.45, Rev. JAMES BOWLAND
DEAN RUPE, Free Christian Church, Hall Lane, 11 and 6.30, Rev. G. W. PARKER
DEAN RUPE, Adrian Street, Unitarian Church, 11, Junior Chapel, 6.30, Rev. E. G. GARDNER
DEAN RUPE, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS
DEAN RUPE, Old Meeting House, Wetheringham Street, 11, Supply, 6.30, Mr. J. H. EVANS
DEAN RUPE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEPHEN P. WHITEHEAD
DEAN RUPE, Wetheringham Memorial Unitarian Church, 33 Constitution Road, 11, Rev. A. E. PUGH
DEAN RUPE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR
DEAN RUPE, George's Chapel, South St., 6.30, Mr. E. A. RICHARDS
GLASGOW, Hyde Chapel, 11 and 6.30, Rev. J. HENRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Supply
GLASGOW, Unitarian Church, Farnhill St., 10.45 and 6.30, Rev. GORDON STUART
GLASGOW, Ward Street Church, 11.15, Rev. R. NORMAN CHAM
GLASGOW, Hyde Chapel, 10.45 and 6.30, Rev. JAMES SMITH
GLASGOW, Northgate Road, 10.45, —, 6.30, —

HARTLEY, Free Christian Church, South Terrace, 11, Rev. DONALD REYFORD, 6.30, Mrs. MURPHY, Hartley
HARTLEY, Green, Moorland, South Lane, 11 and 6, Rev. RALPH E. GORDMAN
HARTLEY, Working Road, 6.30, Rev. J. MARTIN HALL
HARTLEY, Park Street Church (Unitarian), 6.30, Rev. EMMETT PUGH
HARTLEY, New Street, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER
HARTLEY, Market Place Chapel, 6.30, Supply
HARTLEY, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
HARTLEY, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LANCASTER, Hill Church, City Square, 10.45 and 6.30, Rev. J. S. PATRICK
LANCASTER, Northgate Road, 11, Junior Chapel, 6.30, Mr. C. V. WALTON
LANCASTER, The Great Meeting, East Broad Street, 11 and 6.30, Rev. LEONARD MARSH
LIVERTON, Rectory, Miss J. E. Lindsay, The Little House, Outh Road, 11, Rev. ROBERT BAKER
LIVERTON, Wesleyan Chapel, 11, Rev. W. J. McELDONNEY
LIVERTON, High Street, Unitarian Chapel, 6.30, Rev. H. W. KERRALL
LIVERTON, Andrew Chapel of Youth, 11, Dr. P. N. THRELL, 6.30, Miss H. THRELL
LIVERTON, Banks Free Church, 11, Rev. BRIAN L. GORDAN
LIVERTON, Domestic Mission, Mill Street, 6.30, Rev. J. KIM MURRAY
LIVERTON, Garside Chapel, 11, Rev. STANLEY R. BUTLER
LIVERTON, Hamilton Road, Burton, J. Sunday School, 6.30, Rev. B. L. GORDAN
LIVERTON, Hope Street, 6.30, Supply
LIVERTON, Usher Road, 11 and 6.30, Rev. E. SHERRILL PRICE
LIVERTON, Bell Street, Edgworth Road, 6, Rev. WALTER M. LEWIS
LIVERTON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD F. MAW
LIVERTON, Britton, Ellis Road, 11, Mr. BRUCE FENLOW
LIVERTON, Free Church, Palace Gardens Terrace, Noding Hill Green, 11 and 6.30, Rev. JOHN BALLANTYNE
LIVERTON, Fosse Gate, Upper Lane, 6.30, Mr. BRUCE FENLOW
LIVERTON, Golden Green, Moor Lane, 11, Supply, 6.30, Rev. K. C. TREACHER
LIVERTON, Hackney, New Green Pt. Church, Chatham Place, 11, Supply
LIVERTON, Hackney, Stanley Hill, 11, Rev. DONALD F. MAW
LIVERTON, Hackney, Upper Lane, 11, Rev. K. C. TREACHER
LIVERTON, Hill High Road, 6.30, Mr. J. WILSON
LIVERTON, Midland Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. PUGH
LIVERTON, Kilburn Unitarian Christian Church, Quays Road, 11, Rev. A. V. PUGH
LIVERTON, Lewisham Unitarian Church, High Street, 11, Rev. W. WADDINGTON, 6.30, Rev. E. G. LEE
LIVERTON, Leyland, Lee Bridge Road, Knott's Green, 6.30, Mr. G. E. PRITCHARD
LIVERTON, Mansfield Street Church, Bedford Green, 6.30, Rev. JOHN KIRBY
LIVERTON, Richmond Free Church, Ormsd Road, 11, Rev. WALTER M. LEWIS
LIVERTON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. HANCOCK
LIVERTON, Wetheringham Unitarian Church, East Hill, 11, Rev. ARTHUR PRITCHARD, (also 6.30, in Sunday in the month)
LIVERTON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 11 and 3rd Sundays 6, Rev. T. L. JONES
LIVERTON, Wood Green, Unity Church, Newham Road, 6.30, Rev. W. WADDINGTON
LYTHAM, St. Andrew (Ardell), Unitarian Church, Channing Road, 11, Rev. W. A. M. HALLAY
MACLEODFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Unitarian Church, Market Buildings, 6.30, Rev. DONALD HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. P. JONES
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILSON
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MACHESON
MANCHESTER, Mowbray Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Plot Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Rusholme Street Mission, 6.30, Rev. B. L. HOPKIN
MANCHESTER, Sand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KIRBY
MANCHESTER, Wetheringham Road, Chorlton-cum-Medley, 11, Mr. P. M. BARRY
MANCHESTER, Wetheringham, Unitarian Church, Broadway Road, Birchall, 6.30, Miss R. TOTTLES
MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEDFORD, Free Christian Church, 6.30, Rev. E. A. DAVIES
MEDFORD, Old Road Chapel, 6, Mr. D. C. DICK
MILKHAM (see LANCASHIRE)
MILKHAM, St. Peter's, 3, and Newton Abbey, 6.30, Rev. C. G. TONGE
MILKHAM, Christian Church, Stamford Road, 10.45 and 6, Supply
MILKHAM, Old Chapel, 6, Supply
MILKHAM, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORRIAN DAVIES
MILKHAM (Rusholme), Rusholme Unitarian Church, 10.30 and 6, Rev. E. B. SMITH
MILKHAM, Rusholme Road Church, 11, Rev. H. L. SMITH
MILKHAM, Outgate Chapel, Congrat, 11, Rev. J. A. KENNEDY
MILKHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BULAN
MILKHAM, Unitarian Church, Rusholme Street, 11 and 6.30, Rev. HAROLD A. GORE
MILKHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
MILKHAM, Manchester College Chapel, 11.30, The Rev. The Principal
MILKHAM, Northgate Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL
MILKHAM, Waddington
MILKHAM, Park Lane Chapel, near Wigan, 11 and 6.30, Supply
MILKHAM, Unitarian Church, Huddersfield Road, 11 and 6.30, Rev. E. H. KIRBY
MILKHAM, Unitarian Church, Hill Street, 11, Junior Chapel, 6.30, Rev. J. W. DUNNELL
MILKHAM, Manning Hall, Highgate Street, Old Postern Road, 6.30, Mr. J. R. STUBBS
MILKHAM, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HALLAY
MILKHAM, Harts, The Meeting House, 11, Mr. E. KAY
MILKHAM, Blackwell Street, 10.30 and 6, Rev. WILLIAM REE
MILKHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE
MILKHAM, Ashton Road, 11, Rev. JOHN GILL
MILKHAM, Unitarian Church, Wetheringham, 10.30, Rev. W. T. WILSON, 6.30, Mr. H. MATTHEWS
MILKHAM (Ardell), 6.30, Mr. T. H. MURPHY
MILKHAM, Farnhill Old Chapel, 11 and 6.30, Rev. F. SHERRILL
MILKHAM, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITE
MILKHAM, Unity Church, Chatterhouse Road, 11 and 6.30, Rev. E. D. DAVIES
MILKHAM, West Street, 11 and 6.30, Rev. FRANK TOWN
MILKHAM, Old Meeting House, 11 and 6.30, Supply
MILKHAM, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. RICHMOND
MILKHAM, Southgate, Sandley Road, 11, Children's Church, 6.30, Miss M. GORDON
MILKHAM, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
MILKHAM, Unitarian Church, St. Peter's Green, 10.30 and 6.30, Rev. I. HARRISON
MILKHAM, St. Helena, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
MILKHAM, St. John's, Wetheringham Street, 6.30, Supply

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Death

Ballantyne—On January 25, 1956, at Copt Hill Court, Burgh Heath, Tadworth, Surrey, Horatio Ballantyne, in his 85th year.

BRIDGEMAN, Presbyterian Unitarian Chapel, 11, Rev. C. SUTTON, 4.30, Mr. E. E. LANE

BRIDGEMAN, Pentecost Free Christian Meeting House, 11, Rev. JOHN JAMES BRIDGEMAN, Unitarian Church, High Street, 4.30, Rev. B. VIGOR (also 11, First Sunday in the month)

BURTON, Seaborn Hall Road, 10.45 and 4.30, Student

CLAYTON, Mary St. Chapel, 11, Rev. W. H. CORRELL, 2.30, Sunday School

CLAYTON, Old Meeting House, Ashford Road, 6.30, Rev. G. KINGS

CLAYTON, Unitarian Church, 10.45, Mr. H. VORLEY, 4 Mr. J. E. THOMAS

CLAYTON, Unity Church, Mansfield Road, 11 and 6.30, Rev. CHARLES EATON

CLAYTON, Congregational Church, 11 (1st Sunday in month) and 6, Supply

CLAYTON, Memorial Church, Manor Road, 11 and 6.30, Rev. EDWIN W. HALL

CLAYTON, Calver Street, 10.30 and 6.30, Rev. ERIC WILD

CLAYTON, Friends' House, Church Road (by permission), 7.30, (1st Sunday in the month)

CLAYTON, Lodge Road, 11, Children's Church, 6.15, Rev. H. MACHES

CLAYTON, Wray Road, 11, Rev. MARGARET ANDERSON (also 6.30, 1st Sunday in the month)

CLAYTON, Flowergate, 4, Rev. W. T. WILKINSON

CLAYTON, St. Saviour's Chapel, 6.30, Rev. T. BRITTY DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADAMANT, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CYRIL GIBSON

ADAMANT, Unitarian Church, Cathedral Place, C2, Unitarian Hall-House Road, 4.15, Services: 4 p.m., second Sunday in each month, Evening 7 p.m.

Rev. V. JAMES

ADAMANT, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRANKLIN, 19 Clifton Crescent, Mt. Lawley

ADAMANT, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HARRIS, Mount Telephone LX 5321

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grey Alley, Melbourne, C1. Minister: Rev. W. BOWMAN. Meetings as advertised.

SHARON CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 2.15 p.m.

Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOWMAN

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANDREW CAMPBELL

TORONTO, Free Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JAMES

VANCOUVER, B. C., Unitarian Church of Vancouver, 1250 Third Avenue West, 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MASON

WELLINGTON, Unitarian Free Ch., Telford's Buildings, 100 Lambton Quay, Supply

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Miscellaneous

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Ministerial Supplies are invited for Hope Street Church, Liverpool, after April 1 Evening Service only. Fee and expenses will be paid. Please write: Miss Sims (Hon. Sec.), 18 Snowdrop Avenue, Cloughton, Birkenhead.

The Reverend W. C. Newton

The news of the sudden death of the Rev. W. C. Newton came as a shock to all who knew him. Particularly was this so of all his colleagues in London and of the great number of London District Provincial Assembly members, among whom he spent the greater part of his ministry.

Coming from the West Country he joined the Pioneer Preachers and served under their direction for two years, then in 1921 he became assistant to the Rev. J. S. Toye at Linc. House. On Mr. Toye's retirement he became the minister and faithfully served the church until 1946, the building having been destroyed by Hitler's bombs. After that he became minister of the Stratford church from 1946-52, where he did much to revive the cause, until he accepted the call to Sidmouth in 1953. Here he found a congenial sphere of service after his strenuous years of ministering in the East End of London, but, unfortunately, it has not been of long duration.

He was a very friendly man and a devoted minister. During a busy life he rendered invaluable service to the London District Sunday School Association and to the Scout movement in which he held important offices.

In all his work he was ably supported by his wife and to her our sympathy goes out in the hour of her bereavement.

I.W.D.

Mrs. W. C. Newton, of Parsonage, Winslade Road, Sidmouth, wishes to sincerely thank all kind friends for their comforting letters of sympathy in her sad bereavement.

Laura Budd

One of the best-loved members of Christ Church (Unitarian), New Road, Brighton, Mrs. Laura Budd, wife of Mr. George Budd, of Hove, died at the age of 78 on January 13. Born in Yorkshire, Mrs. Budd came to Sussex many years ago, and had for a long time past played a quietly active part in all the work of the Church. The cremation ceremony, held at the Downs Crematorium, Brighton, on January 18, and conducted by the Rev. John Rowland, was especially noteworthy for the attendance of many of the congregation of Christ Church and its Women's League, including Miss Burgess (secretary) and Mrs. Sparks (Treasurer). Also present was the Mayor of Brighton (Alderman J. A. Trevelyan Leek, J.P.).

J.R.

New Book—Reduced Price!

The Religious Education Press announce that their new book, *Television and Religion*, recently included among forthcoming books in our advertisement columns at 1s. 6d., has now been published and it has been found possible to reduce the price to 1s.

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